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THE AFRICAN REPOSITORY.

VOL. XXVII.]

WASHINGTON, NOVEMBER, 1851.

[No. 11.

The Free Colored People in New York City.

By a short article, which we give in our present number, from the National Intelligencer, it will be perceived that a portion of the colored residents of the city of New York have become fully aroused to the consideration of the adoption of some measure by which their present condition may be ameliorated, and their prospects with reference to the future rendered more encouraging. They are evidently fully satisfied that no plan can be adopted, unconnected with emigration, for the bettering of their condition; and they have wisely determined to direct their attention to Africa, as the land in which the man of color can best secure and maintain all the rights of freedom and the blessings of independence.

How largely the meetings lately held in New York were attended, we have not been able to learn; nor have we yet seen the report in full, which was submitted by the committee appointed to present a plan of organization, and which was

unanimously adopted. We presume, however, the article referred to contains the substance of the report. And we trust that the time is not distant when many free colored persons of intelligence from New York, and other parts of the North, will join their brethren in Liberia in sustaining a Government which affords free and equal privileges to all persons of color, while it justly withholds the immunities of full citizenship from all others.

Since writing the foregoing, we have received the sixth number of the Christian Statesman, published in this city, which contains the resolutions adopted at the meeting in New York, preceded by an interesting and judicious editorial article from the senior editor of the Statesman, which we lay before our readers.

[From the National Intelligencer, October 6th.]

EMIGRATION TO LIBERIA.

We perceive that the colored residents of the city of New York have

lately held two or three meetings with a view to encourage emigration to the Republic of Liberia, and at an adjourned meeting held on Thursday last they unanimously adopted the report of a committee previously appointed to present a plan of organization which would have for its object the amelioration of the present condition of the free colored race. This report recommends the organization of an Association for the purpose of carrying out in a judicious manner the views of those desirous of emigrating; that the members of the Association should, as the more speedy and effectual way of facilitating emigration and agricultural independence, contribute on their organization a sufficient sum to enable them at once to lay the subject before the humane public; and that an agent, whose known integrity, industry, and judgment would secure him the confidence of all, should be dispatched to the country that may be selected for their labors, and secure to emigrants arriving at the place of their destination comfortable quarters, together with sufficient provisions for one year's subsistence from the time of their debarkation, so as to enable them to pursue the even tenor of their vocation without hindrance. The report concludes by reminding those present of the fact, that emigration would sacrifice the innate love of the place of their nativity, only to the more noble boon of liberty and prosperity, and with the hope that the committee, when organized, would select a country that would give satisfaction to the colored people at large. At the close of the meeting it was resolved to form an association for the propagation and encouragement of African colonization, under the title of the "United African Republic Emi-

gration Society," and that the duty of the Society shall be to devise and forward all plans or means that shall tend to the increase of emigration to, and the speedy building up of, the African Republic.

[From the *Christian Statesman*.]

GREAT MOVEMENT FOR AFRICAN COLONIZATION.

The free people of color of New York, after several meetings and much deliberation, have resolved to form themselves into an association, to be known as the "United African Republic Emigration Society." When we consider their opposition in time past to the American Colonization Society, how zealously and constantly this opposition has been fostered by the Northern Anti-Slavery Societies, and with what vehement and reproachful declamation the Friends of Liberia have been denounced, as the worst enemies of the colored race, we must regard this movement as a clear and strong evidence that just and reasonable views are beginning to take possession of the minds of our colored people, and that, discerning in what direction lie their true interests, they are disposed to press onward with resolution to their attainment.

For years has it been our opinion, that nothing can long prevent the voluntary emigration of our free people of color to Liberia, since there alone can they find all the immunities of freedom, and all the means, motives, and opportunities, for national greatness and an unbounded prosperity. We make no apologies for wrong-doing, nor do we find excuse for injustice in the force of prejudice, or in the habit of oppression. But we see causes to embarrass and depress the people of color in this country, deeper than prejudice and more immutable than habit. These

are independent of the human will, not subject to the control of any human power. How can benevolence or legislation eradicate from the minds of the people of color the sense of their inferior condition, give them that influence which belongs to equality of numbers and of property, and especially that which descends from a free, educated ancestry, who have won honor by noble deeds, and become sharers in the duties of government, because they first, by wisdom and valor, laid its foundations.

That the course of Providence is beyond control is the fault neither of the white nor black man, but to be blind to it or bid defiance to its tendencies must be the error and misfortune of both. We know with what emphasis the Northern Abolitionists have urged upon the people of color the idea that no reason can be alleged for their emigration, except the prejudice and injustice of the whites; and not less certainly do we know that other and better and stronger reasons have animated the hearts of many of the early and noble-minded settlers in Liberia and of their American friends. We invite our colored friends to look at the whole great question which so deeply concerns them, their posterity, and their race, in a far higher and clearer and more cheering light, to rest assured that no vulgar prejudice, no selfishness, no considerations of national interest or pride kindle our zeal or sustain our regards to the colonization, by people of color, of Africa; but that, on the contrary, no conviction is to us more undoubted than that, would they rise to equality with the most civilized of men, they must withdraw themselves from the shadow of a more powerful race, must obtain an unembarrassed position, where

the highest motives may gain access to their minds, the fairest prospects and richest rewards invite their steps and compensate their endeavors.

The people of these United States are witnesses to the mighty and beneficent power of Liberty and Christianity. What has been done through their power in America may be done in Africa. Nor do we imagine that this power will greatly vary in its effects through diversity of race, though its results may, and probably will, correspond with the degrees of education and moral and political culture of those among whom it abides. But let us not forget that the last taught usually receive the best instruction, and that the Liberian Republic is enlightened by our example and experience. And if, on the one side, the people of that Republic are aroused to energy by our history and success, not less must they be stimulated by the degradation and appalling miseries of millions who, covered with superstition, may yet be called out from the prison house to share the improved fortunes and revived hopes of their race. How desirable to view all facts and events in the light of the Divine Providence, and to seek, through all that perplexity and mystery that encompass us, those high and glorious ends which, though decreed by the Divine Wisdom, are accomplished only by a Divine blessing upon the volitions and endeavors of man. If duly impressed with a sense of what is taught alike in all history, profane and sacred, that the changes in human affairs are intended by the Supreme Ruler to extend and establish among all men the kingdom of Jesus Christ; if nothing to reason could more certainly and rapidly conduce to the introduction of Africa into the family of civilized nations, than the pres-

ence and instruction of her barbarous children for a time in a free and Christian country, and their subsequent return with ability to found and build up on her territories good government and the institutions of a Christian commonwealth; our people of color must feel the importance and honor of the work to which they are summoned, and congratulate themselves on their election to an enterprise of such magnitude, beneficence and renown. After warm debate, and some opposition, the following resolutions were, on motion of Mr. Van Dyne, adopted by the colored residents in the city of New York, on Thursday evening of last week:

“Resolved, That whereas we, the free colored people of the city of New York and the several States throughout the Union, have, for a long series of years, suffered from unjust and cruel prejudice from our white brethren in this and the several States, arising from difference of complexion and the degradation to which they have so wrongfully consigned us; and having every reason to believe, from the present treat-

ment we receive, that our condition in this country is daily becoming more and more critical, our presence more irksome and offensive to the whites, we do, after due consideration, deem it indispensably necessary to our future well-being, that some immediate and decisive action on our part be suggested, and wisely entered into. In consideration of the above grievances, we do hereby

“Resolve, That we form an association for the propagation and encouragement of African Colonization, and that said association be known as the United African Republic Emigration Society, and the standard on which we hoist our ensign is the tree of liberty, and our motto, equal civil and religious rights to every man.

“Resolved, That the duty of this Society shall be to devise and forward all plans or means that shall tend to add to the benefit and importance of the object for which this association is formed—the increase of emigration and the speedy building up of the African Republic.”

Death of Governor Russwurm.

By our latest intelligence from Liberia, we learn that JOHN B. RUSSWURM, Governor of the Colony of Maryland in Liberia, died on the 17th of June last. Gov. R. emigrated to Liberia in 1829, and located at Monrovia, as a merchant and editor of the Liberia Herald, which paper he established. Soon after the settlement of the new Colony at Cape Palmas, under the auspices of the Maryland State Colonization

Society, he received the appointment of Governor, which important and responsible position he filled with honor, ability and usefulness to the day of his death, embracing a period of about sixteen years. He was a regular graduate of Bowdoin College, Maine; and at one time was the editor of a paper in New York City, called *Freedom's Journal*. For several years previous to his emigration, he was decidedly

and actively opposed to the Colonization enterprise; but on a candid investigation of its merits, his views became changed; and he honorably confessed his error, and gave a practical exhibition of the reality of the change in his sentiments by emigrating to Liberia, where for

twenty-two years he lived and labored for the prosperity of the enterprise, and the welfare of his brethren.

We shall probably hereafter give a more extended notice of the life and character of Governor Russwurm.

Death of Dr. James Moore.

DR. JAMES MOORE, an aged and venerable citizen of Edina, in the Republic of Liberia, died suddenly on the 26th of August last, while on board the brig *Louisa*, by the falling of thetrysail gaff, which struck him on the head. He was a minister of the Methodist Episcopal Church, as well as a practicing physician, and was much esteemed by all who knew him. He emigrated from this city about eighteen years ago. During the last year, he visited this country, and spent the

summer in traveling through New York and other Northern States, and disseminating information respecting Liberia. He was not a graduate in medicine; though, being a man of good sense, and having given much attention to the observation of diseases, he made himself very useful as a medical practitioner; and as a preacher of the gospel, he was also instrumental in doing much good. Long will the memory of his virtues and usefulness be cherished by the citizens of Liberia.

Emigration to Trinidad and Jamaica.

WE noticed, a short time ago, in the *Baltimore Clipper*, an address to the free colored people of Maryland, signed by N. W. Pollard, agent of the Government of Trinidad, in which he offers to pay the expenses to that Island of all agricultural laborers who may be willing to emigrate thither. More recently, we have noticed that the Hon. Mr. Anderson, of the Island of Jamaica,

is about to visit New York to ascertain, and to report to the Legislature of Jamaica, to what extent the free colored population of this country may be induced to emigrate thither as laborers, tradesmen, or agricultural settlers.

We notice these movements, simply to say, in connexion, that we do not entertain the slightest apprehension that any obstacle can there-

by be presented to the operations of the African colonization enterprise ; knowing, as we do, that the free people of color in this country must soon be fully convinced that the inducements to emigrate to Liberia are far superior to any that can be presented in any other part

of the world ; and believing, as we do, that the time is not very distant when there will be a general rush among the colored inhabitants of Trinidad, Jamaica, and all the other West India Islands, for the land of their fathers on the other side of the Atlantic.

Condition and Prospects of the Colored Population in the Canadas.

A recent number of Frederick Douglass' Paper contains a lengthy communication from the Rev. Samuel J. May, Chairman of a Committee appointed at the Annual meeting of the American Anti-Slavery Society in May last, "to ascertain as far as practicable, the number of 'fugitives' in Canada, their places of refuge, their condition and prospects," &c. ; from which we make the following extract, containing statements the truth of which we have no reason to doubt, especially as they come from one of the most intelligent, though ultra, abolitionists in this country. While, according to the report of Mr. May, "a few of those who have been several years there, have acquired wealth, the many are in straitened circumstances, and are engaged for the most part in menial services ;" and we apprehend, that, under the most favorable circumstances in which colored persons can be situated in Canada, as well as in our own country, the greater part of

them will be obliged to engage in menial services in order to procure the necessities of life. And in case the influx of colored immigrants into the Canadas shall continue as great as it has been during the past year, we apprehend that the " destitution and suffering" and " absolute starvation" will be vastly augmented, notwithstanding all the " aid and comfort" of sympathising friends in the United States. What then is to be done ? Where can the free colored people of this country find a safe asylum, a country, and a home, in which they can fully enjoy the privileges of freedom and the blessings of independence ? We answer, nowhere on the face of the earth, except in the land of their forefathers—a land which Providence has clearly interdicted to the white race ; and in which, consequently, the man of color has nothing to fear from the rivalry of a race that will forever be in his way in every part of the western continent.

" I shall probably give, in another

article, some more extended account of the condition and prospects of the colored population in the Canadas. I will here only add, that those who have settled in the cities, are in very much the same condition that we find them in, and about our cities in these Northern States. A few of those who have been several years there, have acquired wealth. The many are in straightened circumstances, and are engaged for the most part in menial services; very few, if any, excepting recent comers, suffering extreme want. Those colored persons who have settled in the country, especially those who have been able to procure land, are generally comfortable. Some of them are thriving farmers. In those places where the fugitives, since last September, have principally congregated, there has been a great deal of destitution and suffering, in some few instances, absolute starvation. During the

warm season, all have been, for the time being, somewhat relieved. But on the approach of the coming winter, there is reason to apprehend a recurrence of scenes of misery; certainly if the fresh fugitives shall generally go to the same places whither those of the last year went. This, they will be very likely to do, as the access to those places will be found easier than to others less frequented.

To provide for the wants of the many, who have been able during the passing summer to do no more than earning their daily bread, and still more, for the wants of such as may reach that land of freedom, after the cold season shall have commenced, it is absolutely necessary that generous contributions should be made, especially of warm body and bed clothing. The suffering from cold is more frequent and greater than hunger."

Letter from Capt. J. M. Cooper.

THE following letter from Capt. Cooper, of the barque Baltimore, will doubtless be read with interest by some of our free colored friends who may be contemplating the lights and shades of a voyage to Liberia, and a residence in that Republic. It was written without solicitation on our part, and evidently without the expectation on the part of the writer that we would take the liberty of publishing it—a liberty which we trust he will excuse.

AT SEA, *August 22, 1851.*

DEAR SIR: Thinking that you might desire to know the result of the expedition from Savannah, so

far as my knowledge extends, I take a leisure opportunity to give you a sketch of our proceedings from the time you left us at Savannah until I left Sinou for Rio. At one P. M., on Friday, we were taken in tow by the steamer Tybee. Some of the emigrant's friends being on board the steamer, and the wharves and shipping being lined with others, we parted from Savannah with three hearty cheers, and at six P. M. anchored at Tybee. Saturday, the wind being still fresh from the eastward, I permitted all emigrants who wanted to rest and breathe fresh air, to go ashore on the Island. Some sixty or seventy went, and had fine fun sky-larking, and drawing a seine kindly lent by the light-house keeper. At sundown got all safely on

board again, and in the morning got under weigh and proceeded to sea, with the wind south and rainy. Of course the noise of making things snug, stowing anchors, et cetera, prevented all religious exercises through the day. I would here mention that our people were regular in their devotions throughout the passage; prayer at night, and service twice regularly on the Sabbath.

At 4 A. M., Tybee Baltimore Scott arrived upon this mundane sphere; and I suppose he thought it a very uneasy and noisy place, as at that time we were just in the bustle of getting the ship under weigh; and for the next twelve days she was constantly rolling. Monday, the 14th, strong westerly winds, the ship rolling and wallowing about very much. Eighty-two persons sea-sick on deck; the rest below, not able to get up; the dogs and pigs likewise affected. Passed barque Comoro, of Boston. The Captain seemed somewhat astonished at the number of persons cascading over the side. Next week all sorts of weather and constant fair wind. Captain Ned Hall always well, and a great assistance to me. Friday, 18th, at 11½ P. M. Morris Cooper Mason made his appearance upon the sea of life, to contend with the trials and troubles of this transitory and deceitful world, amidst the commotion of waters, the laboring of the ship, the howling of the winds and battling of the elements, with squalls, thunder, lightning and rain. 21st. Weather better; people coming to their appetites; strong calls upon the Captain for oysters, preserves, pickles, and even some appetites gross enough to crave potatoes and porter. The people were quite reasonable for sea-sick people, in yielding to my efforts to induce them to

come on deck to get fresh air. I have this day observed the effects of sea-sickness, as evidenced in a remarkable manner. A young man named William Powell I noticed on Tybee, while they were enjoying themselves in athletic amusements, could outjump, outrun, and in every way outstrip every one among them. To-day he is useless; has to be driven to keep him from under foot, and looks as if he had been very sick for a year. Friday, 25th, at 3 A. M., Morris Cooper Mason "threw off this mortal coil;" and as a few days before he launched his barque upon the troubled waters of this life, so at 11 A. M. that day we launched his mortal remains into the bosom of the great deep—every thing done solemnly and in order; the sun shining bright and beautiful, and the sea without a ripple. The services were performed by the Rev. Isaac Emerson, amidst a profound silence, except occasionally the slow and melancholy flapping of a sail against the mast; every head uncovered, even the sailor at the wheel. The services were appropriate, chaste, and plain; much more so than I have often heard from the lips of men of lighter color, possessing the advantages of education. My poor name-sake is gone many a fathom down into the great deep, where he will remain until the sea and the earth shall give up their dead. May 1st was celebrated, a deputation having come to me to ask the privilege of a little recreation in honor of the day, which of course I granted. The performance was commenced by prayer from Isaac Mason, followed by a hymn, and then an oration from Mr. George Farley, showing most conclusively the antiquity of the custom of celebrating the day, by appeals to the example of the Greeks and Romans.

From this time until our arrival, nothing of particular interest occurred. I ran close in to Monrovia, and sent my letters for that place on shore. On the morning of the thirty-eighth day I arrived at Sinou, and reported myself according to orders. I was detained at Sinou longer than I anticipated, on account of the weather, it being the rainy season, the weather boisterous and the bar rough.

During my sojourn at Sinou, I visited all the settlements in that vicinity, both American and Native; and I came to the conclusion that the greatest drawback to the prosperity of the infant Republic, will be found in the fact that the inhabitants can live too easy. The most of the necessities, and very many of the luxuries, when planted, produce from season to season without further labor. Three hours labor out of twenty-four will produce more and better crops in Sinou

county, than good and faithful days work, from daylight until dark, in any part of the United States that ever I was in; and I believe that I have been in all the States, except a few in New England. I never saw such coffee trees as I saw at Sinou. I do not see what can induce any free colored man to remain slaving and toiling in the United States, in a degraded and inferior position, when he can go to a land of his own, hold his head up as high as his fellows, and with them share in all the benefits of just laws, rights and privileges. They may take my honest word for it, if they will continue industrious habits for a few years in Liberia, they can accumulate enough of this world's goods to support themselves and their families the rest of their lives in peace, comfort, and plenty.

Yours truly,

J. W. COOPER.
Dr. J. W. LUGENBEEL.

[From the New Orleans Christian Advocate.]

Letter from Liberia.

In March last we gave some account of the sailing, from this port, of the bark Alida, with a hundred and thirty emigrants for Liberia. Some may, therefore, feel an interest in the following letter, which came to hand this week. It is from Douglas, the preacher, who, a few days before sailing, was, at the election of the Alabama Conference, ordained by Bishop Capers. He is doubtless the most intelligent and enterprising of his fellow passengers. His remarks may be of some importance to others who intend going out. As for church and preaching, he seems to have gone forward on his own account, and we apprehend may take in "Congos" too fast. He and his compan-

ions are certainly better off in Liberia than if they were here, in the way of slaveholders and Southerners, and interdicted Northern free soil. We hope his report of the land may help forward the benevolent operations of the Colonization Society.

GREENVILLE, Sinoe, Africa,
May 30, 1851.

REV. MR. MCTYRE—Dear Sir: By the barque Baltimore, sailing from this port to Rio Janerio, I pen you a few lines from the coast of Africa, to let you know how we all get along. We had a long and tedious passage of fifty-five days, and plenty of sickness. On board we had fifty-seven cases of small pox,

and we lost two by it, and three by other complaints. My wife and child have been attacked by the acclimating fever of this country, but I have not been sick as yet. The health of the other emigrants is generally good. We have been here about six weeks, and up to this time have lost three children of the company with the African fever.

We have drawn our land, and are at work clearing it up, and getting ready to build our houses. We are four miles from the sea shore, and will be located on a creek named after one of the head men of the country—Soldier-King Creek.

The Baltimore brought out emigrants to this place—one hundred and twenty-six in number. She arrived on the 22d of this month—all passengers well, and seeming in good spirits. I am going to visit Monrovia the last of this year, to join the Methodist Conference—if it is God's will. In Liberia I have been kindly received by the church members, and the officers of our young republic.

About four miles from the sea shore, the face of the land is a little sandy, but first rate for coffee plantations. Above that the land is as good and rich as any land in Alabama; but it wants horse power for cultivating the soil. Corn and cotton will grow spontaneous in this part of Africa, if we could only get beasts of burden to stir up the earth. But every thing in the way of farming has to be done by the natural power of man. I saw a few stalks of corn and cotton growing in this place, looking very well; but not as a common thing, for want of horse power.

The climate is better here than Alabama. The reason is, I reckon, because here the days and nights are about equal. One would think

that we in Liberia would suffer mightily from the sun, as in midday it is perpendicular over us. But we have a steady sea breeze, which fans the heat off, and it keeps up from 9 A. M. till 11 o'clock at night. In my opinion, it is the regularest climate in the world, and upon the whole, this will be a very fine country. The long nights give the ground a good chance to cool, and that is another reason for the pleasant climate.

This place would be a good commercial place, if we had a few enterprising men to come and settle, and make arrangements with some houses in New Orleans to furnish them with goods at a cheap rate, to buy up ginger, arrow root, and palm oil. Now this would induce traders from all parts of the country to come here to purchase, as this is one of the finest situated of all places on the coast for commerce. The mahogany wood, the iron wood, and the red wood can be got here abundantly. The first time a ship comes she could be nearly loaded; and by leaving orders and advancing something for purchases, there would be a full load ready by her return.

There is a great deal of fruit here all the time, and coffee. I saw a coffee tree that a half bushel of coffee might be gathered from, and then considerable left upon it. This is considered the healthiest part of the country, and is becoming more so by being cleared up. In my opinion, when the country is cleared, there will be no more of this acclimating fever. The fever continues because the highlands in this country are different from other places. The woods are all the time green, and no frost to kill the leaves, and the forest to be burnt at certain seasons. You cannot see twenty

yards before you for the undergrowth, and the sun never penetrates to the bottom.

Serpents are scarce in Liberia, because we have a very useful insect called the driver. It is astonishing to see them driving for their prey—how they move regularly, and scatter themselves for twenty or thirty yards over a piece of ground, and every tree and spot is searched by them.

I have tried to represent the Methodist Church fairly. I preach every Sunday. There is no feeling existing here against the M. E. Church, South, as the membership are Southerners, principally. Our house of worship is in a dilapidated state, and it will have to remain so, as the members are poor, and this is but a missionary station, for some years to come. Now, our member-

ship consists of two hundred and twenty-five. We are taking in a good many of the Congo boys. We have taken in twenty, confessing to be converted.

Please publish to persons coming out to Liberia, to bring mules, horses, dogs, hogs, shoes, medicines, and provisions. And don't fail to bring rice seed, and all other kinds of seed-corn and farming tools. I reckon the population of this county is 1200. The natives look on Americans as their superiors, and no nine or ten tribes would combine to fight us; but they are warlike among themselves.

Please to give to Mr. Summers and Mr. Murrah, as well as Bishop Capers, my highest respects, and, I remain, very respectfully,

E. DOUGLAS TAYLOR.

The Colonization Cause in Connecticut.

IN our present number we give the interesting and satisfactory annual report of our Agent for the State of Connecticut, Rev. John Orcutt, whose labors are highly appreciated by our Society, and from all that we can learn, have been very acceptable to the friends of the cause throughout the State. The result of his labors in collecting funds for the Society, are creditable to himself, and exhibit a commendable liberality on the part of those among whom he has been laboring. We are also much gratified at the result of his labors in disseminating information, especially among the colored residents of the State, twenty-two of whom have

emigrated to Liberia during the past year, which is more than double the whole number of emigrants from that State during the preceding existence of the Society. And we are encouraged to believe that within a few years, Connecticut will be largely represented in Liberia by emigrants seeking to better their condition by removing to their fatherland.

We also publish a letter from Mr. Orcutt, taken from the "Congregationalist," containing an account of the emigrants from Connecticut, by the brig Zeno, which sailed from New York on the 27th September.

*Report of Rev. J. Orcutt, Agent of
the American Colonization So-
ciety for the State of Connecticut.*

HARTFORD, CONN.,

Oct. 1, 1851.

Rev. and Dear Sir: One year has elapsed since I commenced my labors in this State in the cause of African colonization. Though it has been to me a year of toil, yet I have spent it pleasantly.

It has been a source of pleasure to me to reflect that I was engaged in a cause which originated in so pure a philanthropy, and which has proved itself to be so well adapted to promote the welfare of a long oppressed and injured race. It is a most delightful thought that its principles are founded in truth and righteousness, and that its operations have been crowned with so abundant success.

What cause ever accomplished more in so short a period and with an equal expenditure? According to a statement in your last annual report, the whole amount expended since the organization of the Society is about *a million and a quarter of dollars*; and as the fruit thereof, we behold on the coast of poor benighted Africa an independent, Christian *Republic*—a miniature United States, embracing a territory of some “20,800 square miles, or 13,312,000 acres,” and containing a population of about 200,000 colored persons, on a *soil truly free*, and fertile—under a government of their own, and administered exclusively by themselves. We see institutions of civilization and true religion established and prospering, where, only some thirty years ago, nought could be seen but “habitations of cruelty”—where, in spite of the untiring efforts of Protestant missionaries, to gain the ground for more than a

century, the darkest heathenism and crime reigned supreme!

Who can look at such results, produced by means so few and feeble, and not exclaim—“See what God hath wrought!” Surely it is a privilege to labor in a cause which so manifestly bears the impress of the Divine approbation. Where shall we find a parallel of success? In vain we go to the American colonies.

The New Hampshire colony, 144 years after its settlement, contained a population of 52,700.

The Maine colony, 120 years after its settlement, contained a population of only 10,000.

The Rhode Island colony, 78 years after its settlement, contained a population of 17,935.

The Connecticut colony, 78 years after its settlement, contained a population of 17,000.

The colony planted at Jamestown, Virginia, in 1607, had expended upon it prior to 1624, says Chief Justice Marshall, about £120,000 sterling; and more than 9,000 persons had been sent from Europe to people it, and yet at the close of a period of 17 years, the colony numbered only 1800 souls.

And what can we say of Plymouth? History records that in less than six months after the arrival of the *May Flower*, full half of all who landed were destroyed by disease, want and suffering.

Let those who think that little or nothing has been accomplished by this enterprise, compare with these efforts of British colonization, the results of our settlement at Liberia, and *stand rebuked*.

Let them view it as God’s chosen and *chief* instrument for suppressing the horrid slave-trade—for evangelising Africa—for conferring most valuable blessings on two continents and two nations—and *be instructed*.

My labors have been made pleasant to me by the sympathy and co-operation of my brethren in the Ministry, and the people generally.

I am happy to state that very few pulpits have been denied me in the towns I have visited. In no quarter, I can almost say, have I been met with *decided opposition*. I have been allowed to present the cause to *eighty-two* different congregations on the Sabbath. In many of them it had not been publicly presented for several years; in some of them *never*.

I have observed, with much pleasure, that people become interested in the cause just in proportion as they examine and understand it. It has been my practice for the most part to preach on the subject, and subsequently go among the people and make collections by personal applications. This, though a hard way to raise money, I have found to be the least objectionable and the most successful.

The amount of my collections during the year, exclusive of the bequest of \$330 which I received in Farmington, is \$4,052 04. The receipts show that \$646 48 have been reported by others, exclusive of a legacy of \$4,000 from Fairfield—making in all \$9,028 52 received from this State the last year. What better evidence could we have that the cause is growing in favor with the people? In some of the towns I have visited, it was thought best to defer making any collections. These I trust will not forget to aid us, especially where they have given us the *promise*.

In addition to my public addresses on the Sabbath, and at other times, and *innumerable* personal lectures, I have endeavored to diffuse what light I could by circulating the pub-

lications of the Society and others on the subject.

I have procured and disposed of over 200 copies of the "New Republic," published by the "Massachusetts Sabbath School Society." I wish that interesting, instructive little volume was in every family in the land. It would do much—very much for the cause. I make it a point to get one copy, at least, into every Sabbath School Library. I have obtained over seventy subscribers for the Repository; and nearly as many more have been made life members, either by themselves or others. Reports and other documents have been generously distributed.

It gives me pleasure to say, that friends of the cause are multiplying among the colored people. You are advised of the fact that *nineteen* of our number are now on their way to Liberia in the brig "Zeno." Thirteen go from this city, and six from the town of Farmington. Ten are professing Christians, and have taken with them their letters of dismission and recommendation. Others are talking about going, and are diligently seeking information on the subject.

All things considered, I feel that we have abundant reason to "thank God and take courage."

In conclusion I must add: God has seen fit in his wise and holy providence to remove from us by death two of our highly valued friends, and Vice Presidents of the State Society. I refer to the late Rev. Thomas H. Gallaudet, LL. D., of this city, and the Rev. Stephen Olin, D. D., of Middletown. Few men were more needed—very few more sincerely lamented. But while we mourn their departure, we rejoice in the fullest confidence that our loss is their unspeakable gain.

Dr. Gallaudet's interest in the

cause, which shared so largely in his sympathies at the outset, continued to the end of his life. But a short time before his death, as I stood by his bed-side, he did not forget to inquire after the prosperity of *African Colonization*. It is a painful thought that this cause, and

many others, will have his warm sympathies and prayers, and his wise and ready counsels, no more!

Yours truly,

J. ORCUTT.

REV. W. McLAIN,

Sec'y Am. Col. Society.

A Handsome Donation handsomely made.

We take the liberty of publishing a letter from Messrs. Corcoran & Riggs, Bankers in this city, in which we are advised of a donation of *four hundred dollars* to the American Colonization Society. We have not been able to learn the name and place of residence of the benevolent donor. If any of our readers can enlighten us on this point, we will thank them for the information; and will write a letter of acknowledgment to that "Friend to Coloniza-

tion" in the handsomest manner of which we are capable. The letter is as follows:

WASHINGTON,
17th Oct., 1851.

REV. WM. McLAIN,
Tr. Col. Society, Washington.

DEAR SIR: We beg to advise you that we hold subject to your order the sum of Four Hundred Dollars, received from "A Friend to Colonization," and remain,

Yours very respectfully,
CORCORAN & RIGGS.

[From the *Baltimore Clipper.*]

Good Testimony.

FREE colored persons are too apt to suspect the motives of white individuals who recommend their emigration to Africa, or to the British West India Islands; and even to doubt the testimony of men of their own color when given in favor of colonization. But this is unjust. The friends of colonization can have no interested motive in urging free colored persons to exchange a condition of inferiority and degradation for one of equality and exaltation—and the colored colonist gives the best evidence of his sincerity in recommending the change by his having embraced it himself. If we felt no interest in the improvement,

morally, socially, and politically, of the African race in the United States, and were regardless of their future fate should they remain in this country, we should not waste pen and ink in endeavoring to persuade them to change their place of abode, and to become in reality freemen. But we have had ample opportunity to become familiar with the improved condition of those who have removed to the Maryland Colony in Africa, and to know that the change is considered by them as a great blessing—and hence we desire that others should participate in the advantages.

In another column of to-day's paper we present a letter from a

colored preacher in Liberia to a distinguished clergyman of this city, and to which we ask attention. It affords as good and reliable testimony in favor of colonization as can be obtained, and is above all suspicion, for it is entirely voluntary, and given to a gentleman with whom the writer had little or no personal acquaintance. If colored persons will not credit such evidence, "neither would they believe though one should arise from the dead."

We cannot suppose that the free colored people of the United States are so ignorant as to be unable to construe properly the "signs of the times." They cannot fail to discover the approaching cloud and the threatened storm; and yet many of them wilfully close their eyes to the necessity of seeking shelter before it bursts upon them. The legislation of the States is becoming more and more stringent in respect to them. The free States are closing the doors against them, whilst the slave States are preparing to eject them—and how are they to prevent being crushed, unless they remove to a place of safety? To resist would be to subject themselves to extermination. It does appear to us extraordinary, that they should hesitate as to the course to be pursued, the path of security and happiness lying so plainly open to them. Some of them are educated, and many are pious—and how could their knowledge or piety be better employed, than by extending instruction, civilization, and religion, to the ignorant heathens of their own race? Are they destitute of ambition—of all generous impulses—that they will continue in their present degraded and useless situation, whilst they could be employed in diffusing blessings to thousands, and thus causing their names and deeds to descend to posterity? Will they sit

quietly until the hand of power shall expel them from the land? or will they voluntarily seek a sphere of usefulness, where all their powers may be fully developed, to the honor of themselves and the benefit of their race? We desire to arouse them to a proper sense of their present and prospective condition in this country, and of the blessed change they would make by becoming free citizens of another country. We want them to believe in the statements of those who have tested the sweets of colonization, and are rejoicing in their lot. We would save them and their children from harm, and therefore counsel their removal from a country where they can never rise to social equality, or enjoy equal rights.

Letter from a Colonist of Liberia, to a highly respectable Clergyman of Baltimore.

[Communicated for the Baltimore Clipper.]

GREENVILLE, LIBERIA,
June 12, 1851.

REV. AND DEAR SIR: Excuse the liberty of one, who, though well acquainted with you, you are altogether ignorant of. Ministers of the Gospel are, under God, instrumental of more good than they are conscious of, however successful their labors may be. Here on the Western Coast of Africa, is one by whose weak instrumentality a church has been built up, whose labors have been blest to the good of many souls; one who has carried many down to the baptismal waters, and this poor feeble creature was first alarmed, and finally converted under your preaching. A little after your conversion, I heard you preach in Charleston, my native city. The impression made on my mind there, soon wore off. In this state I continued until 1840, when you came to Charleston, and commenced preaching on the evening of the 2d of April, 1840. Your text

was from XII chap. of Hebrews, first verse. The text and the discourse impressed me so deeply, that I was soon brought to call for mercy; I closed in with the overtures of mercy, and found peace in believing.

I left Charleston for Liberia in May, 1843. Sailed from Hampton Roads on the 22d of June. After being wrecked at Port Praya, St. Jago, we arrived on the 3d of September, 1843, at Monrovia, where I remained till 10th May, 1844, when I left for this place as superintendent of immigrants.

My object in writing to you is to express the pleasure I felt in reading your address at the annual meeting of the American Colonization Society. I coincide with you perfectly, in the sentiments put forth, relative to the situation of the colored race in the United States. There are thousands of poor colored men, who are foolish enough to remain in the United States, sighing for privileges they will never possess there, and many are foolish enough to abuse the Colonization scheme, which has placed us in possession of rights they will never enjoy in that country. I care not what any man, or party of men, may say about their friendly feelings for the people of color in the United States: all I ask is this—is he, or are they friendly to the cause of Colonization? If the reply is in the negative, there exists no true friendship in the bosom of such men for the colored man.

I know by experience the depressing influence of the white man. Such was its effect on me, that I failed to improve my mind as I might have done, if the slightest hope of future usefulness could have been indulged. But every high and noble aspiration appeared to me, in that country, consummate folly, and I was thus induced to be satisfied in ignorance, there being no prospect

of rising in the scale of being. But how altered is my condition in this country? Here honors of which I never dreamed have been conferred on me by my fellow-citizens, and I have been treated as an equal by gentlemen from the United States; and what makes me truly happy is the kind feelings I can entertain for the white man. The good effects of freedom on many who came off plantations are quite visible. Many fill responsible offices under Government, and perform their duties in a manner creditable to themselves and the country. Liberia is poor; she needs the fostering hand of the people of the United States—give her the assistance she requires, and with the blessings of that God who put it in the hearts of those noble and generous men, who originated the Colonization Scheme—the United States need not be ashamed of her offspring.

It is nearly eight years since I have been in this country; my health is better than when I left Charleston; the climate is mild. We have no winter, and owing to the prevalence of delightful breezes, it is never as warm here as in Charleston.

In conclusion, permit me to say, the cause in which you are engaged is a noble one. Its object is the elevation of the colored man, and the regeneration of the sons of Ham. Already can we point to many natives of this country, clothed, in their right mind, and sitting at the feet of Jesus. In my own family there is a native youth converted under my preaching; he is a pious member of the Baptist Church, beloved by all who know him. Eight years ago he was a poor heathen boy; he reads and writes, and assists me in my labors among the heathen. Colonization is of God and must succeed.

Yours in Gospel bands,

R. E. MURRAY.

[From the "Presbyterian Herald."]

The Free Colored People of the United States.

THE condition of the colored race in this country, is one that must attract the attention of every philanthropist. It is so large an element of our population, that in all calculations of the future destinies of the Republic, we must take it into the account, as one of the sources of our weakness or strength, as it may hereafter be disposed of. Abstract theories cannot be the basis of the formation of a correct judgment in reference to this race. Facts are stubborn things, and especially is this the case upon this subject. The theory of a certain class of philanthropists is, that the race is eventually to be placed on our own soil, upon an equal footing, civilly, socially, and intellectually, with the Anglo-Saxon race. But the facts, so far as they have been developed, speak a different language. One of our most reliable exchanges has examined the last census, and brought out some rather singular facts, which we avail ourselves of.

The aggregate white population of the United States has increased in the last ten years, $39\frac{1}{2}$ per cent.; the slave population has advanced 28 per cent.; while the free colored population has increased only $8\frac{1}{2}$ per cent. How can this vast disproportion be accounted for? It is not from excessive emigration—for the abolitionists make it a labor of love to denounce the colonization scheme, and neutralize its efforts to encourage emigration; it is but a trifling fraction of free blacks that can be tempted to embark for Liberia. It is not solely in consequence of the "oppression" of the white race, for if we look to those parts of the United States where this class are mostly favored, we will find that there the increase has been smallest. We mean the New Eng-

land States; and moreover in those States, this singular fact appears, that the black race increased to a greater extent when slavery existed there, than it ever has since.

Notwithstanding the migratory habits of the people of the New England States, they have increased in population 65 per cent. in the last thirty years. With a constant influx of colored persons into New England from the South, runaways and others, the increase of that description of population, in 30 years, is only $6\frac{1}{2}$ per cent.

In all the other non-slaveholding States, there has been a slow increase of the colored population.

In the Middle and Western free States, comprising New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Iowa and Wisconsin, the increase of the white population for the past ten years, has been $37\frac{1}{2}$ per cent.; while the colored population in the same States, and for the same period, has increased less than eight per cent.

In New York, there has been an actual decrease in this class of population, in the last ten years, of 2,533 or 5 per cent. of the whole colored population of that State; and in Indiana for the same period the decrease has been 2,068, or about 30 per cent. In all the above mentioned States, the accession to the population by fugitive slaves, could not have exceeded 5,000.

The same phenomenon in regard to free colored people is seen in the slaveholding as in the non-slaveholding States. In the fifteen slaveholding States and the District of Columbia, the number of free people of color was:

In 1850, 234,290

In 1840, 215,510 —

Increase in ten years, 18,780
Or less than 9 per cent.

The number of slaves in the same States and District was :

In 1850, 3,177,470

In 1840, 2,485,084 —

Increase in ten years, 692,386

Or 28 per cent.

Taking the aggregate colored population of the slaveholding States and District, bond and free, the increase is, 26 per cent. and a fraction.

The white population in the same States and District was :

In 1850, 6,207,467

In 1840, 4,632,043 —

Increase in ten years, 1,575,424

Or 34 per cent.

The increase of free colored population in the nation at large, during the past ten years, averages 8½ per cent. ; of the slave population, 28 per cent.

The entire population of all colors, for the United States, including 200,000 for California, and 112,824 for the four Territories, was ;

In 1850, 23,263,498

In 1840, 17,063,666 —

Increase in ten years, 6,199,832

Or 36 per cent.

The total free population of the non slaveholding States is, 13,533,328 ; that of the slave States, 6,392,757, or less than half that of the free States ; the representation of the latter is only a quarter less in the House of Representatives, and only four less than equal, in the Senate.

Slavery has diminished during the past ten years in Delaware and the District of Columbia ; it has increased in all other slave States. In 1840, Delaware had 22,605, she has now but 2,189. In the District, there were 4,694 in 1840, there are now but 3,687. The number of slaves in Maryland has stood nearly stationary. In 1840, she had 89,737 ; she has now 89,800. South Carolina had then 327,038 ; she has

now 384,925. Virginia had 448,987 ; she has now 473,026. Alabama had 253,532 ; she now has 342,894. Georgia had 280,944 ; she now has 362,966.

We are aware that the numerical increase of a race is not the only, nor even the chief element to be taken into consideration in forming an estimate of the condition of a race ; still, such facts as are revealed in the foregoing tables, cannot but make all practical minds pause and ask themselves whether the scheme of elevating the negro to an equal civil, social and intellectual condition with the white man, on our own soil, is not utterly Utopian, and ought not to be abandoned by all sound-thinking philanthropists, for one that has more practicability in it. We are aware that it is said that the past is no criterion by which to judge of the future on this subject ; that as religion and intelligence advance, the disparity between the races will vanish ; but facts do not authorize this assertion. In New England, the boasted land of intelligence and piety, the negro does not advance with the white man. He feels that even there, with all the efforts to banish the prejudice against him on account of his color, he is not at home. He dwindles and melts away as the snow before a vernal sun, in the presence of a superior race. Like the red man of the forest, a conscious feeling of inferiority cannot be banished from his bosom. On this subject, "that which hath been is that which shall be." A beautiful theory may attract romantic and poetical minds, but plain, common-sense men will look at things as they are, and not as they might wish them to be. Common-sense philanthropists deal with men as they find them, and not as fine spun theories paint them.

Letter from Connecticut—Emigration to Liberia.

HARTFORD, Sept. 26, 1851.

MESSRS. EDITORS: On Tuesday, the 16th inst., *nineteen* colored persons, comprising five families, left this city for Liberia. A man and his wife with an adopted son, and a widow with two children, were from the town of Farmington. The man owned a small place there. The remaining thirteen were residents in this city, having pleasant homes of their own procuring. Two of them had accumulated some property—at least \$500 each. The oldest person in the company is about 40; the others are all under 34. All the adults, save one, are professing Christians in the Methodist Episcopal Church, and have taken with them letters of dismission and recommendation. A more industrious, respectable, and promising class of colored persons it would be difficult to find.

On Monday evening previous to their going, an interesting meeting was held in the "*Old Fourth Church*" with reference to their departure, at which appropriate addresses were made by friends of the cause.

When they reached New York, they met another company numbering *seventeen*, assembled there from different quarters, ready to join them. Nine of them, if I mistake not, were from Pittsfield, Mass.

On Friday evening of the same week, an interesting meeting was held in Rev. Dr. Sprig's church, similar to the one held in Hartford. A goodly number of the friends of

Liberia and of the colored race were present; and a good impression was evidently made. These emigrants were expecting, when I left the city, to embark in a day or two for their fatherland in the brig "*Zeno*"; and they are doubtless now on their way to that land of promise to the colored man.

Is there any objection to their going? I think I hear it said, "*They were born here and they have a right to stay here.*" And have they not a right to go there? Most certainly the same right that our Puritan fathers had to leave old England and come to these shores, or that the last generation of God's people in Egypt had to leave their native land for the land of Canaan. We cheerfully concede to the colored man his right to remain here, or to go to Liberia. The question is, which of these acknowledged rights it is best, all things considered, for him to exercise? And even here we would allow him the right to judge for himself. I seem to hear it said again, "*we need such colored persons as you have described the emigrants to be in this country. They would do good here, especially to the colored people.*" And are they not needed in Liberia? Can they not do good to the less favored of their race in benighted Africa? Yes, yes, they are greatly needed there; and we will let them go, and aid them in going to the extent of our ability; and pray for the blessing of Israel's God to attend them.

Yours, &c., O.

A Railroad through the African Desert.

AN English paper, by the last arrival, has the following article in relation to the enterprise and its results:

The Viceroy of Egypt has sanctioned a railroad from Alexandria by way of Cairo, to the Isthmus of Suez, and the work will be com-

menced without delay. With the most skilful European engineers at his command, and able at any time to summon one hundred thousand Arabs and Copts to the labor, the energetic and enterprising Ibrahim Pasha will not allow a long time to elapse before the whistle of the locomotive will make the solitudes of Petra and Mount Sinai, scare the marauding Bedouin, and render the journey from Alexandria to the Holy Land as easy and as rapid as the passage from Buffalo to New York.

A railroad through the scene of Israel's flight and Pharaoh's keen pursuit—through the regions where the silence of death has reigned ever since the law was given from Mount Horeb—now for the first time in thousands of years to be disturbed by the clanking and roar of modern machinery. Here Job drove his numerous flocks to the great marts of the South. Over this ground his contemporary Moses led the Hebrews to the Land of Promise.

This was the path of the hosts of Amru, the successor of Mahomet, when he led his fanatical and victorious thousands from Syria to Cairo and Alexandria, poured his dense dark masses upon Southern

Europe, and aimed to subject the Cross to the Crescent. There vast and arid deserts, over which the bald and Rocky Sinai frowns in stern grandeur, long afterwards trembled beneath the tread of armed millions, whirling like some horrible tempest through the scene of Israel's trial and punishment.

But what was this in comparison with the coughing of the iron horse, within view of the spot where the burning bush exhibited its mysterious sign to the trembling Moses, and over which the pillar of cloud by day and of fire by night, hovered and guided the people of Israel to the lovely region of the Philistines and Canaanites.

The tour of the Holy Land, which in the days of the Crusaders, was a pilgrimage of imminent peril, and accompanied by privations and sufferings little short of martyrdom, will soon be accomplished by a party from New York or St. Louis, within the limits of a single season. The tomb of Aaron, the site of Calvary, the Mount of Olives, and the shores of the beautiful sea of Galilee, will soon be as accessible as the Tower of London or the Lake of Como.

Death of Rev. J. J. Freeman.

THE British Banner announces the death, on the 8th of September last, of Rev. Joseph John Freeman, late Home Secretary of the London Missionary Society. Mr. Freeman was born in London in 1794. In 1816 he was settled as colleague pastor of the Congregational church at Chelmsford: a post which failing health obliged him to leave in less than two years. In 1819 he was again settled at Kidderminster, where he was for several years a very useful pastor. At the close of 1826 he

felt constrained to offer himself to the Directors of the London Missionary Society, to go to the island of Madagascar. Here he was a laborious and devoted missionary, until, in 1835, after the death of the King Radama, "the demon of persecution took possession of the Queen of that noble people, who proscribed Christianity and virtually expelled the missionaries." In 1841 he was appointed one of the Secretaries of the Society, and spent the rest of his life in faithful labors

at home and abroad, connected with that office. In a resolution passed after his decease, the Directors record "their high estimate of the ardent zeal and unwearied energy of their departed brother, and of the various services rendered by him to the London Missionary Society, not only in the diligent discharge of the general duties of his office, but also in his various labors as a Christian missionary in Madagascar, as the representative of the Society in Jamaica and British Guiana, and more recently in his extended visitation of the Socie y's stations in South Africa." "The loss sustained by the Society and the cause of missions," says the Banner "is great. The native tribes of Africa had not

a more devoted friend. There was no labor he would not have undertaken to serve, no peril he would not have braved to shield them.—His heart bled for the ravages to which the missions have been subjected, (in the present war,) and his generous soul burned to be present once more, (in approaching public meetings,) that he might do whatever was practicable to stay the destroying scourge, stop the effusion of blood, and restore the blessings of peace." But "he had done the work allotted to him, and, his task being completed, a release was sent, with a command to return to the bosom of his Father and his God, to leave the heavenly home no more forever."

Letter from Liberia.

MR. EDITOR: I am indebted to Commodore Gregory, who has just returned from the African coast to his family in New Haven, for the following copy of a letter which he received from Capt. Marston, his exploring agent sent to Liberia. As the letter is official, and contains interesting information from that land of promise, I trust you will see fit to publish it entire.

Yours, J. O.
HARTFORD, August 5.

U. S. SHIP "YORKTOWN."

MONROVIA Roads, April 8, 1850.

SIR: I have the honor to report to you, that in obedience to your orders of the first of January, I visited Bassa Cove, at which place I arrived on the fifth of February.

My first object was to seek an interview with Judge Benson, to whom I had been recommended as one whom I should find to be gentlemanly in his deportment, and willing as well as capable to afford me all the information which in accordance with your wishes, I was desirous to obtain; and in this I was not disappointed, having found him courteous and obliging in all things. I had previously prepared myself with a set of questions, from the replies to which I deduced the following facts:

The County of Grand Bassa, of which Bassa Cove (although not the most populous) is the county town, was formerly under the protection of the Pennsylvania Colonization Society, and is principally inhabited by emigrants from Virginia and Maryland, and a few from South Carolina, Georgia, Kentucky, and Tennessee; with a very small number from New York and Connecticut. The town of Bassa Cove lies on the point formed by the junction of the rivers St. John's and Benson, and almost immediately opposite. At the reunion of the St. John's and Meeklin rivers, is situated the town of Edina, and seven miles further up the St. John's is the town of Bexley.

Bassa Cove contains two hundred and sixty inhabitants; Edina four hundred and thirty, and Bexley three hundred and eighty; about one-fifth of whom in each town are natives—the remainder are emigrants from the United States.

All these places are regularly laid out into streets running at right-angles; and the squares are three hundred feet, allowing each building lot to be sixty feet by a depth of one hundred and fifty. The buildings are constructed *chiefly* of wood, which in my opinion is bad policy, as the constant interchange of wet and dry seasons causes them to rot; and added to this,

the *myriads* of insects which this climate supplies, makes them soon go to decay. This could be avoided by substituting stone or brick, the latter article being now made in various parts of the Republic; but that which I should recommend in place of either of the above articles, is iron, which I presume you are aware is now used extensively in a *galvanized* state in the United States for the construction of houses; and although the effects of galvanism would be fully tested in this humid climate, yet I doubt not that iron would form the best article for the construction of houses.

It gave me much pleasure to learn from all with whom I conversed, that the moral and religious condition of this part of the Liberian Republic is most cheering; there being but little vice, while a truly gratifying religious character is very apparent. Bassa Cove contains two churches, one belonging to the Baptists, the other to the Methodists. Edina has three churches, one to each of the denominations, composed of Methodists, Baptists, and Presbyterians. Attached to each of these churches is a flourishing Sunday school, attended by natives as well as American children; the average attendance in the above three towns being two hundred and eighty-five—of whom one hundred and twenty-one are native youths. There are also at Bexley two day schools; and Bassa Cove and Edina each has one. At these, however, are taught at present only the rudiments of an education; but this cannot continue long, as the desire for instruction is too strong to prevent the cause of education going ahead.

The condition of the people at Grand Bassa cannot but be considered as highly prosperous, as they are slowly but steadily increasing in agriculture and commerce.

The cultivation of coffee is receiving at this place special attention—Judge Benson alone having twenty-five acres devoted to that object, and there are others but little below him in that quantity of land. In the whole county there are twenty-nine thousand coffee trees planted, so that Grand Bassa produces more coffee than all other parts of Liberia united, the quality of which is equal to the best Java. This article can be cultivated to any extent, as it is indigenous to the soil, and is found in great abundance.

The exports of Grand Bassa consist chiefly of palm oil, cam wood, ivory, arrow-root, ginger, and as yet a small quantity of coffee, and amounted last year from

Bassa Cove and Edina, alone, to about twenty-five thousand dollars. The imports embrace the usual necessities of life, with but few luxuries, the amount of which I was unable to obtain.

The Bassa tribe of natives surround this point of Liberia, and are represented as being *now* very friendly, and willing to work for a fair compensation when not employed on their own farms. It may be proper for me to mention that within a very few days of my arrival at Bassa Cove, a deputation from one of the *far, far* inland tribes came to solicit that commissioners might be appointed on the part of Liberia to make arrangements with all the intervening tribes for a clear passage to the sea-board, for the purpose that all might have an opportunity of bringing their productions free from any obstacle, which I am told the other tribes have been in the habit of exercising. The commissioners were accordingly appointed. This, as one of the signs of the times, is an indication of the probable increase of the commerce of Liberia.

But I have reserved for the latter part of my report that which I cannot but deem to be the most important. The towns of Bassa Cove and Edina, though only a very short distance within the mouth of the river St. John's, are obstructed by a dangerous bar, which at most times is unsafe, and at some periods impossible to pass—while at a distance of only two miles to the southward, in what is termed the Cove, is a most desirable situation for a town—well supplied with water and every other requisite for a settlement, and at which *all kinds* of boats land with perfect safety, even in the *worst weather*.

I am told it is in contemplation to form a community on this site; and my only wonder is, that it was not selected for the settlement; or, if first overlooked, why it should have been so long neglected. I trust the information which I have received of the intention to form a new town on the site of what is now called Fishtown, and which is at present temporarily occupied by Kroomen, will prove to be correct, as there is no spot that I have visited on the whole coast which I think so well calculated for a convenient port; and if I had any influence with the American Colonization Society, I would use it in most strenuously recommending that this point should receive their immediate attention, for it is so far superior to any other situation in a commercial point of view, that I cannot but think that the future will see it

become the emporium of commerce on the coast of Liberia; and I hope the American Colonization Society will take the earliest opportunity of supplying the county of Grand Bassa with intelligent and enterprising emigrants, some of whom at least shall possess a moderate capital.

I inquired of Judge Benson whether I could be of any assistance to the people of Grand Bassa, but he could not think of

anything, only remarking that what Grand Bassa most wanted, was a few men of enterprise and moderate capital.

I have the honor to be,
Very respectfully,
Your obedient servant,
JOHN MARSTON, *Commander*,
COM. FRAS. H. GREGORY,
Commanding U. S. Naval Forces,
Coast of Africa.

Extract from the Address of B. C. Clark, Esq.

AT THE ANNUAL MEETING OF THE MASSACHUSETTS COLONIZATION SOCIETY,
AT TREMONT TEMPLE, BOSTON, May 29, 1851.

Mr. President and Friends of the Colonization Society :—I congratulate you upon the favorable change which has taken place in the general mind within the past year, in regard to African Colonization. I rejoice in the current sentiment which declares that the best good of the black man in this country, can be promoted only by a system which is subservient to the laws. It is manifest that the prominent scheme for the abolition of slavery in this country, however well intended, has utterly failed in its object. I am afraid it has proved not only useless, but worse than useless; for through crimination and recrimination by ultra of the South and ultras of the North, the negro has been of late more than ever exposed to the pulverizing influences of the upper and the nether mill-stone. But I have no un friendly feeling to express, no unkind word to utter in connection with Abolitionists; on the contrary, I believe the great majority of them have been impelled by motives of humanity. At the same time, I cannot but feel that there has existed among them a great misapprehension in regard to the best means of subserving a high cause.

Mr. President, when I say that the heart of this country is right on this question, I have the whole South in full remembrance, and I believe, as a general thing, that even the slave owners in that region are at this moment disposed to make as large a pecuniary sacrifice for the best good of the black man as any other class of men in this country, in the South or in the North. Sir, the history of your parent society bears ample testimony to the existence of this disposition. Some of its brightest pages are those which tell of the humanity and the forecast of Southern planters—men who first, by personal

care, prepared their slaves for freedom, then made them free; and afterwards furnished them with the means of becoming citizens in the black Republic of Liberia. This, in my judgment, is true philanthropy—true wisdom; and it would be ungenerous and unfair not to place these men foremost among the champions of emancipation.

Good men may, from a variety of causes, differ as to the best means of promoting a good end; but the effect of indiscriminate emancipation is not left entirely to speculation. The British islands afford us a mournful lesson as to its tendency. They show us that freedom without preparation, is to the slave an heritage of woe; bringing to him all the temptations and vices of civilized life, without the comprehension of one of its meanest advantages, and without one pledge of that security which civilization affords. It is, under such circumstances, almost as fatal to his highest hopes, as would be to his physical constitution an instantaneous transition from his own sunny plains to the snow-crowned summits of the frozen North. Therefore it is that I say, these Southern planters have shown themselves to be not only humane, but wise.

But, Mr. President, there are some ultra's in the South. "The earth hath bubbles as the water has, and these are of them." Sir, there are men in that region who, under a *higher law*, and in Scripture phrase, claim to hold forever "the heathen for an inheritance;" men who would take a bond of fate, if they could command it, to insure the continuance of slavery. Now, I suppose these persons picture the South about as fairly, and not more fairly, than do our higher law men represent the people of the North. But widely as these small classes differ in general, they agree upon one point—they both condemn the

object of your society. And it would be difficult to say at the hands of which the cause of the black man has suffered most. By the operations of these two factions, the negro has been placed in a false position before the country; his name has become almost a reproach, and his cause has been associated with the idea of disunion.

But, Mr. President, is it true that two such parties as these have been able to shake the foundation of our Republic? Why, sir, it seems to me that they can no more touch this Union, than they can pluck his brightness from the sun, or with polluted finger tarnish it. Sir, for one, I have no more fear for the Union from influences like these, than I have for the Bible, from the echo of the birth-day guns of Thomas Paine. Up to a certain point, these factions will hang together as parties; but the *majority* of them have no disposition to hang together in any other connection, and from principle they will sanction no violation of the law, no blow at the Union. There may possibly be some, who with the daring spirit of the intrepid youth who fired the Ephesian dome, will step forth to trample upon the laws; but their number will be few, and they will go down to traitors' graves "unwept, unhonored, and unsung."

Mr. President, I cannot but think that the evils which exist in this country have been greatly magnified; and that the monstrous idea of disunion has become injuriously and unnecessarily familiar to the public mind. We have been called upon to sustain this man or that man, as we value the Union; we have been urged to act with this party or with that party, as the only means of preserving the Union. Why, sir, in my humble judgment, the fate of this republic is not in the hands of any man or any party. Its safety valve rests, as I think, upon the plain common sense of a vast majority of the citizens of all parties; and whenever the momentous question shall come up, I believe we shall find that these men are able to do their own thinking; and that they will think and act right, unswayed by the harangues of scheming men. We have seen, and we ever expect to see, vulture-eyed politicians, who, gazing upon the sea of politics, catch an early glimpse of the first blue ripple, and then quickly trim their sails to the coming breeze; men, who at one moment have found no spot on the rocky mountains hard enough for a foot-hold, and at another are seen gathering the

apples of Sodom on the far distant plains of a free soil territory.

Mr. President, in the report which was read a few moments since, allusion is made to Liberia. I have not come up here to-day with a repining spirit, but with a light heart, and I trust, a grateful one; but I *had hoped* that before this period the nationality of Liberia would have been acknowledged by our government. Such a recognition would have added greatly to your strength, and been, as I think, only in accordance with the professions of our country.

Not long since, a very distinguished American statesman found occasion to say: "When the United States behold the people of a foreign country spontaneously moving towards the adoption of institutions like their own, it surely cannot be expected of them to remain wholly indifferent spectators." Another American statesman, equally respectable, but less commanding, has said: "It is no less the duty than the pleasure of the United States to recognise the sovereignty of nations which have shown themselves able to maintain their independence."—Well, sir, Liberia is a republic at our hands,—a legitimate republic, with institutions, *with one great exception*, like our own; able to maintain her independence; and it is not easy to conceive of a fitter opportunity for carrying out the principles of the United States as promulgated by these eminent statesmen, than Liberia presents. France and England have acknowledged her as an independent state, and have kindly led her into the sisterhood of nations. Sir, I will not complain, but I feel that we have a right to hope that the United States will not much longer remain wholly indifferent spectators.

Mr. President, I would not sully this fair occasion by the utterance of a single political sentiment. In the few remarks which I have ventured, I have touched only upon matters which bear directly or indirectly upon the black man of this country; matters which I think may be considered, and fairly considered, as belonging to the reflections of to-day. I renew my congratulations on the condition and prospects of your society, and I hope, sir, that under the blessing of God it will continue Samaritan-like, to do its own good work in its own quiet way, and that it will ever experience more delight in pouring oil upon the wounds of the bleeding traveler, than it will find in pouring maledictions upon the heads of his enemies.

(For the African Repository.)

Analogy between the Anglo-American and the Liberian.

BY GEO. S. L. STARKS.

START not, dear reader, at the above idea, for we do not purpose saying aught of the comparative intellectual or moral qualities of the Anglo-American and Hamite races. We would speak only of their origin and exile.

What school-boy within the bounds of our happy republic from Maine to Texas would be unable, if questioned on that point, to tell you why our forefathers left their native European homes, crossed the stormy main, and finally settled in an untamed forest land? Ah! how the little fellow's eyes would sparkle brightly, and his whole soul arise, while he would tell you it was *foreign tyranny* that drove them into exile. Not that they did not love to abide in their old ancestral homes, near the fields and trees that had nourished and protected their parents, and near to the cemeteries where the dust of those parents was quietly reposing. Not that they misanthropically wished "that the desert were their dwelling place." No, it was none of these. But because they nobly preferred freedom to degraded dependence. True, thought they, our pilgrimage here below may be full of troubles, trials and vexations. We shall toil manfully to subdue the wildness of nature; and long ere the bright fruit of our labors begins to ripen, the Reaper will have called us away. But our children will gather the reward, and will "rise up and call our names blessed." We may die; die slaves; die, it may be, ignominiously and on the scaffold, —but our children will be free.

We come next to our own origin. The eye runs backward on the path of generations past to solve the mystery; and at its bidding a host of forms start into life. The phlegmatic German joins hands with the haughty Anglo-Saxon; the sturdy Scotchman with the impulsive being from the vine-clad hills of France; the docile Russian together trips along with him from Italia's sunny plain; the light-hearted Celt and the cold-blooded Scandinavian help swell the train, in which the Hun, the Turk and Pole may also find a place. These all combine, and from their union upsprings the restless "universal Yankee nation," claiming a common origin with each of the Caucasian race. The very language agrees with the character of those who speak it, and becomes a compound of all earth's babbling tongues.

Such, then, was the great cause of the early settlement of the United States, and such the origin of the present race of inhabitants. How is it with Liberia?

The European slave-trade dates back to the latter part of the 15th century. It commenced under the banner of Portugal when that banner waved in the forefront of discovery. In the year 1508, Spain enlisted under the same flag; and in the early part of the 17th century, in the glorious reign of Queen Bess, England followed suit. And thus the tide rolled on, bearing 40,000, or more, annually from the shores of Africa. Doubtless, but for the impetus it received in 1492 by the opening up of a new empire in the far West, it never would have attained to so great a magnitude. It is now but a few years since this traffic in human kind was declared to be *piracy* by our own country and the universal voice of enlightened Europe.

The first slaves were taken, I believe, from the coast of Guinea, and this has continued to be the principal depot down to the present period. But its victims come from almost every race in the bounds of this grand division. The more elevated Moor and the degraded Kroo, the Ethiopian as well as the Hottentot, point to sundered families and desolated hearths. Transported to other climes, they have mingled their blood together, and now there arises in the United States alone, a nation of more than *three millions* of people who, having lost all the petty distinctions of races, are known only as *AFRICANS*. Here they cannot be *free*, even though slavery be abolished; for freedom includes the idea of *equality*; and a conviction that they can never be regarded as equals *here* pervades the whole mass. Hence they are already turning their eyes towards the East where the beams of Liberian independence are irradiating the gloom of a hitherto cheerless night, like the day star of hope—the hope of a glorious future.

The year 1820 is destined to be ever memorable in the annals of Africa. It will be regarded by the black man as the year 1620 is by the descendants of the Puritans; and Sherbro will be his Plymouth.

What was the situation of the first adventurers? True, it was the land of their fathers, yet they were *strangers* there. A

beautiful country spread out before them, like another Beulah, where the fruit and flower on rounds alternate rose. The mighty forests towered far upward, and earth and tree was clad in the gorgeous and magnificent vegetation of the tropics. But the land was peopled only by wild beasts, and wilder men, "more savage still than they." The mission of the immigrants, then, was to reclaim, enlighten and elevate. This was to be done by their

example. Even now they have accomplished more in the thirty-one years that have elapsed since the first landing than was achieved in America during the first half century. May we not hope that the analogy will continue, and that Liberia will become the United States of Africa? Present appearances certainly indicate the possibility of such a result.

Albany, N. Y., 1851.

[From the St. Louis Christian Advocate.]

African Colonization.

This great cause, which, so far as its plans and purposes are concerned, embodies the maturest thoughts of the wisest and best men, in Church and State, that our land has ever produced, is gradually and permanently growing upon the confidence of every reflecting mind, and finding a place in the hearts of the true friends of humanity, in all parts of our country.

Vain have been the efforts of falsehood and fanaticism to paralyze its efforts in carrying forward the gigantic scheme of benevolence which it has had in view.— Ordinary minds have been incapable of looking through the years of toil that were known to be necessary in giving permanency and success to its plans, and of seeing, through the means employed, the glorious results that were to follow in the train of events that were in progress.— Hence, in the outset, many gave up in despair, and retired from its support, and employed the full force of their influence and money to destroy it. But God and good men have taken care of the cause, and enabled it to triumph over its enemies at home, its difficulties abroad, and crowned its efforts with complete success.

The objects of this Society, though much talked of, are not generally understood. It is generally supposed that this Society, *as such*, intended to colonize, in Liberia, all the free people of color in the United States, who would give their consent to embark for its colonies. This is a very great mistake. The 'exclusive object of the Society,' as expressed in its Constitution, is simply '*to promote and execute a PLAN FOR COLONIZING*, with their own consent, the free people of color, residing in our own country, in Africa, or such other place as Congress shall deem expedient.' Here it will be perceived that it is its 'exclusive object' to demonstrate or '*promote the PLAN*' for the great work—not to *do the whole work itself*, but to show

how it can be done, by showing—1. That the colored man is capable of self-government, when properly enlightened and made to *feel himself free*. To do which it required a whole generation to grow up in a free and enlightened state in the country of his freedom. 2. That Africa afforded them a suitable country—one that would make them rich and great, and one that would be greatly benefitted by them. 3. That it was wholly practicable to remove them to that country, and sustain them until they could sustain themselves, agriculturally, commercially, and governmentally. 4. That they would be willing to emigrate, so soon as it was seen that it was for their own good.

Now all these objects *have been demonstrated*, and at least ten years sooner than could have been expected when the scheme was set on foot. Thus the work of the Society, *as such*, has been most nobly accomplished. The *PLAN* for this great work is now made plain and clear before the eyes of our nation, and it remains to be seen whether Congress, or 'the States,' will carry the *plan* into effect. To show that the aid of the Government was expected, so soon as the scheme was seen to be a good one, we quote the balance of the second section of the Constitution, which is as follows:

'And the Society shall act, to effect this object, in co-operation with the General Government and such of the States as may adopt regulations on the subject.'

The time, then, has now arrived, when this subject comes before the whole American people for their consideration and action—not to make an experiment—that has been done, and successfully carried through, by private benevolence; but it is now to enlarge upon the beautiful model presented in the Liberia Republic, and carry out the Godlike enterprise of planting, in Africa, another republican empire

similar to our own, and thereby fulfill one of the great purposes God has had in view in raising up the American nation, and of bringing a sufficient number of the unfortunate sons of Ham among us, to light for their benighted nation the torch-light of liberty and religion, and return to the land of their fathers and kindle within its dark bosom the fires of the same religion and liberty.

The institutions of our Republic are destined soon to spread over every foot of land on this continent, and to unfurl our banners in every seaport on the green earth. This will soon be accomplished! But why stop here? Why not as well **FREE ANOTHER CONTINENT?** The materials are before us, and the work is of easy accomplishment. Let us fit out our line of steamers, and 'execute' the wise and benevolent scheme of colonization, and the whole work is accomplished at once. The colored people now in Liberia are infinitely better prepared for self-government, on moral and religious principles, than any State in Europe! France, with all her efforts to be free, cannot fully sustain her self so long as she has the iron heel of Popery on her neck! But Liberia is now free! She has no Catholic priest to curse her soil or pollute her atmosphere, and is likely never to have.

Man, elevated to his true position—self-governed and self-respected—yea, restored by pure religion to liberty and to the image of his God, under such a government as ours, throughout America and Africa, what would the remainder of the earth be before them? The moral grandeur of the scene—the elements of power bursting forth from these great sources, would break off the iron fetters of less enlightened and elevated portions of the earth, and soon one universal jubilee of liberty and pure religion would expel all remaining darkness and despotism, and invite the

Son of God from heaven to earth again, to dwell with the ransomed race of man forever. If God has decreed that the kingdoms of the earth shall become the kingdom of His Son, and that the earth shall be filled with His knowledge and glory, why should we stint our faith, and chain down our hope, while we confide in his wisdom, goodness, and power? We will not.

God works by means—nations in His hands, are but instruments of power, and we believe that the colonization scheme is that by which God intends to save our blessed country from discord and disunion, by removing the colored race, the subject of dispute—giving them back to Africa as ministers of her peace and salvation—redeeming Africa by the hand of America, and with the two *'the balance of mankind.'*

But let Africa arise from her present down-trodden condition—let her bring to light her hidden resources of wealth and power—let her put on the beautiful garments of civilization and Christian liberty—let her stony heart be softened into affection for her offspring—let her smile as the mother of her numerous progeny with complacency, and expand her arms to receive her outcast sons from afar, and you will then see them gathering upon her warm bosom from the four corners of the earth—yea, every sea would be whitened with the laden ships returning the sons of oppression with gladness to the embrace of their fatherland.—Under the light of the prophecy and promises of the word of God, we cannot look upon this subject in a less important light than is here expressed; and as a Christian we have a right to look with an eye of faith for these and still greater results, from the point of observation we have occupied. May God hasten it in his good time.

Extinction of the Slave Trade.

IMMENSE sums of money have been spent to put down the slave-trade, and England is now keeping up a squadron for that purpose off the coast of Africa, which, as Mr. Hutt said the other evening in the House of Commons at London, costs from three to three and a half millions of dollars a year; and other nations have done the same thing, though on a less expensive scale. And yet the trade is not suppressed, though it has lately been much diminished, owing to the low price of slaves in Brazil, and the efforts made by the Government

of that country to prevent the introduction of more Africans.

Now these millions on millions might have been applied with far greater efficiency than in the support of armed cruisers. The most direct way to prevent the exportation of negroes from Africa, is to increase their value at home; and the way to do that is to encourage commerce. Let the demand for the products of the country be extended so that people can be profitably employed in raising and gathering them, and the slave-trade is at end. This

is already apparent in Ethiopia and Sudan, where the Egyptians have hitherto resorted for bondmen. A considerable and increasing trade in the produce of the soil, and in ivory and gold dust, has sprung up, and, in consequence, slaves are now scarcely to be had.

No doubt Liberia has done immense good in this way, apart from that accomplished through the purchase of land upon the coast, and the suppression of slaving establishments. The natives have begun to understand that a much better return may be gained by collecting the riches that the forests and the plains offer in abundance to the hand that will gather them, than by stealing each other, or by trafficking in prisoners of war from the interior. They find, also, that little labor spent rudely in tilling the ground will yield them more of the toys and trinkets they prize than the trade in men, and accordingly they begin heartily to prefer the former pursuit. This is a great advance in their social condition. It is the beginning of a new order of things for benighted Africa; and it is only necessary to extend still further the same benign influence, to terminate forever the inhuman traffic, and lay the foundation for social improvement throughout the Continent. In this point of view, if in no other, constant and efficient encouragement ought to be shown the Liberian Republic. The intelligent portion of the colored people in this country cannot, in any way, hope to render a better service to their race, or to humanity at large, than by embarking in that enterprise, which, as we are happy to be assured, can no longer be called an experiment. The most arduous period of its history has been lived through; the most difficult labors have been accomplished in the foundation of the Colony; and now the time has arrived when its usefulness may be enlarged with comparative rapidity and certainty. No where else is so broad a sphere of utility opened for colored men. If the six thousand who have already gone there have done so much, what might not be hoped from the well-directed efforts of ten times that number?

Hardly less important than the support and extension of the Liberian Republic is the fostering of regular commerce, upon as large a scale as possible, between the tribes along the Atlantic shore and in the

interior and the States of Christendom. It is true that something is already done in that trade, but nothing to what might be. If a reasonable portion of the millions expended for men-of-war to cruise off the coast were devoted to an end of positive utility like this, not only would the slave-trade be suppressed with little delay, and suppressed forever, but a commerce would be established which would be a perpetual source of profit to both parties, and the money, instead of being thrown away as now, would be well invested. And yet this idea has not been suggested, that we remember, in any of the annual debates which the British Parliament regularly devote to the subject; certainly it was not in that which took place some fortnight ago. In these debates one party generally propose to recall the squadron from the coast as useless, or even as augmenting the horrors of the middle passage, by compelling the slaves to take larger cargoes and pack them closer, by way of balancing the risk of capture; while the other party merely contend, that the squadron is useful, the money well lost, and that it ought to be lost again the year ensuing; and the latter opinion is generally adopted.

The United States, from their peculiar relations with Liberia, are favorably situated to undertake this great commercial enterprise for the final suppression of the slave-trade. For this purpose, a line of steamers running between this country and Liberia would be required. They should be large enough to possess the highest qualities of speed and capacity for transportation, so that their trips might be made rapidly, and large cargoes be taken. Such a line of steamers, making a passage each way once a month, would have the best possible effect on the destinies of Africa. They would be missionaries teaching civilization and peace, with power and influence little short of miraculous. The enterprise ought to be undertaken, either with or without the aid of the Government; though we think it well deserves to receive the same assistance which has been given to other lines of ocean steamers, on the same terms; namely, that in case of need, the Government shall have the right to take the ships and convert them to its own use. Certainly no other way of building up a steam navy can be so economical or so efficient.—*N. Y. Tribune.*

Vermont Colonization Society.

THE thirty-second annual meeting of the Vermont Colonization Society was held last evening in the Brick Church. The

President, the Hon. Samuel C. Crafts, being absent, the Rev. Dr. Wheeler, one of the Vice Presidents, was called to the

chair. The services were commenced with prayer and reading the Scriptures, by the Rev. Austin Hazen. The Treasurer's Report was then presented, from which it appeared that the sum of \$1290 18 have been raised in Vermont, during the last year, for colonization. The Secretary then read abstracts from the annual Report of the Board of Managers, exhibiting, in various interesting facts, the progress of the enterprise in the confidence of the people of Vermont, and in the rapid growth of the Republic of Liberia, and its progress in all good arts and principles.

The meeting was then addressed by the Rev. J. H. Pinney, for some time Governor of the Colony. Mr. Pinney has visited Africa twice since his residence there as Governor of the Colony, and is perfectly acquainted with the country, and with all the bearing and influences of the colonization enterprise. He has studied the subject and labored in it for twenty years, and has the means of knowledge, which no other man at the north possesses, and his views are therefore entitled to great weight.

In his eloquent address last evening he must have convinced every unprejudiced mind, that the scheme of Colonization is accomplishing more than all other plans for the improvement and elevation of the colored race in this and in every land. As Mr. Pinney's address will probably be published in the Report of the Board of Managers, I will not now attempt any report of it. The following gentlemen were elected officers of the Society for the ensuing year :

Rev. JOHN WHEELER, D. D., *President.*
Hon. CARLOS COOLIDGE, { *Vice Presidents.*
J. P. FAIRBANKS, Esq. }
Rev. J. K. CONVERSE, *Secretary.*
Hon. DANIEL BALDWIN, *Treasurer.*
Hon. JOSEPH HOWES, *Auditor.*

Managers. Hon. Charles Paine, Hon. David Pierce, Henry Stevens, Esq., Hon. Zimri Howe, Hon. Peter Starr, Rev. Thomas Kidder, N. B. Haswell, Esq., Worthington Smith, D. D., Rev. J. H. Worcester, D. W. C. Clarke, Esq., John Spaulding, Esq., Charles Adams, Esq.

Montpelier, Oct. 17th, 1851

[From the Rochester American.]

Colonization.

THE fated circle seems to be narrowing with each successive year about the colored man in this country, and gradually confining him within stricter bounds. With each reformation in the organic law of the individual states, the mark of separation and distinctness is more deeply branded upon the negro. Our own State submitted the question to popular vote, and an overwhelming majority declared the colored race unworthy of political equality. In Connecticut, the result was the same. While in Indiana, at a late election, the restriction has been yet more marked, and it is declared that "no negro or mulatto shall come into or settle in the State," and the Tribune declares its belief, that "the same proposition, in like manner submitted to a direct and naked popular vote, would prevail in nearly every Free State of the Union." In Ohio the stringency of the "Black Code" is well known.

While the people have thus "defined their position" by the passage of laws, the unconquerable prejudice of feeling against the African race that prevails so universally in the United States, has gone on unchecked, and is making itself felt in the common conduct and business, and in all the social relations of life. In New York and other eastern cities, the influx of white laborers has expelled the negro almost en masse, from the exercise of the ordinary

branches of labor. You no longer see him at work upon buildings, and rarely is he allowed to drive a cart or a public conveyance. White men will not work with him.

These are the facts, in all their discouraging and disheartening bearings. They can neither be ignored nor repelled. Nor can they be changed, yet if ever. The cause is ingrained with our social economy, and has a place in the deepest seated partialities of the American character.

There seems but one remedy, and sooner or later it must be adopted. The Colonization Society, after years of discouragement and doubt has triumphed over obstacles that threatened it with destruction, has won the character of practicability, and has planted a colony on the shores of Africa, that contains the germ of good to that benighted continent. It has, thanks to an overruling Providence and to firm unwavering friends, earned the good opinion of many who once doubted, and won the support of many who once opposed. Each year it more confidently appeals to the public, and it fast grows upon the intelligent colored man, as it shows him the result of the enterprise of those of his race who have preceded him to the land of his fathers, and the only country over whose gates is not written, "For those who enter here, there is no hope."

List of Emigrants

Sent to Liberia by the New York State Colonization Society, in the Barque Zeno, which sailed from New York September 27, 1851.

No.	Names.	Age.	Occupation	Education.	Religion.	Born free or slave.	Remarks.
<i>New York City.</i>							
1	Thad. H. Freeman...	20	Farmer.	read & write.		Free.	
2	Henry Almond.....	13		do.		do.	
3	John Perry.....					do.	
4	Edward T. Almond...	9		read		do.	Native African.
<i>Hartford, Conn.</i>							
5	John Parker.....	37	Farmer.	read & write.	Meth.	Slave.	Purchased himself.
6	Catharine A. " wife	27		do.	do.	Free.	
7	Henry P. " child	1				do.	
8	Jacob Williams.....	33	Printer.	do.	do.	Slave.	Purchased himself.
9	Julia " wife	33		read.	do.	Free.	
10	James T. " son	6				do.	
11	Anna M. " drt.	2				do.	
12	Henry Adams.....	33	Farmer.	read & write.	Meth.	do.	
13	Martha " wife	31		read.	do.	do.	
14	James T. " son	11		read & write.		do.	
15	John Wesley "	9		read.		do.	
16	Isaiah " "	6		do.		do.	
17	Frederick W. "	4				do.	
18	Lewis G. " "	3				do.	
<i>Farmington, Conn.</i>							
19	George Anderson....	28	Farmer.	read & write.		Slave.	Purchased himself.
20	Charlotte " wife	30		do.	Meth.	Free.	
21	Isaiah " son	4				do.	
22	Harriet Holston....	28				do.	
23	Eliza " drt.					do.	
24	Benjamin " son	2				do.	
<i>Pittsfield, Mass.</i>							
25	Jared F. Finemeer...	44	Farmer.	read & write.		Free.	
26	Maria C. " wife	40		do.	Bapt.	do.	
27	George G. " son	6		read.		do.	
28	Henry J. R. " "	4				do.	
<i>Hatfield, Mass.</i>							
29	E. D. Finemeer....	27	Farmer.	read & write.		Free.	
30	Hannah " drt.	25		do		do.	
31	Willard D. " son	3				do.	
32	Charles M. R. " "	2				do.	
33	Henry R. " "	1				do.	
<i>Philadelphia.</i>							
34	Thomas Mason.....	28	Teacher.	very good.	Pres.	Free.	
35	Elizabeth " wife	37		do.	do.	do.	
<i>New Orleans, La.</i>							
36	Thomas Johnson....	21	Mason.	very good.		Free.	

Receipts of the American Colonization Society,

From the 20th of September, to the 20th of October, 1851.

MAINE.

By Rev. J. N. Danforth:—
 Bangor—Collection Meth. Epis. Church, \$10; contributed in addition, by members, to constitute Rev. Mr. Mansfield a life member of the Am. Col. Soc., \$20; contribution in Rev. J. Maltby's Church, to constitute him a life member of the Am. Col. Soc., \$30; collection in Rev. G. B. Little's Church, \$25.29; members of the Unitarian Congregation, \$38; of which \$30 are to constitute their pastor, Rev. Joseph H. Allen, a life member of the Am. Col. Society

123 29

NEW HAMPSHIRE.

By Capt. George Barker:—
 Concord—Samuel Morrel, M. D. 1 00
 Manchester—David J. Clarke.... 50

1 50

VERMONT.

By Capt. George Barker:—
 Collections in behalf of the Vermont Col. Soc. for the American Col. Society.

Montpelier—Cash.....
 Brookfield—S. Hovey, J. C. Wheatley, Mrs. E. Bigelow, H. Edson, Mrs. A. Abbott, A. Wheatley, M. Newton, Mrs. M. Merrill, J. Patterson, each 25 cents; Mrs. Mary Hopkins, W. W. Ingalls, H. Smith, E. Cook, each 50 cts.; L. Wheatley, \$2.....
 Royalton—Dr. Denison.....
 Hartford—Cash, 25 cts.; Cash, 13 cts.; Cash, 25 cts.; Cash, 50 cts.; Cash, 50 cts.; Cash, \$1.....

63

6 25

50

2 63

MASSACHUSETTS.

By Rev. J. N. Danforth:—
 East Hampton—S. P. Williston, \$10; E. Smith, \$5.....
 Springfield—Francis Brewer, \$25; D. L. Harris, \$10; Miss B. Brewer, \$10; S. F., \$5; E. W. B., \$5; H. B., \$5; M. C., \$5; E. A. C., \$5; Miss E., \$5; G.

10 01

15 00

M., \$5; various donations, \$31; collection in the Unitarian Ch., \$11.80; A. Huntington, \$2...
 West Springfield—W. S., \$5; J. E., \$5.....
 West Newton—Collection in Rev. Mr. Gilbert's Church.....

6 15

155 95

CONNECTICUT.

By Rev. John Orcutt:—
 New Britain—Henry Stanley, \$10; Oliver Stanley, M. Judd, each \$5; H. Butler, \$4; Henry Walter, F. F. Stanley, E. Peck, A. North, each \$3; W. H. Smith, Henry North, H. F. North, M. Clark, L. O. Smith, J. Parker, P. W. Loomis, H. E. Russell, each \$2; O. H. Seymour, T. S. Hall, O. S. North, S. W. Hart, M. D., H. Alling, each \$1; E. B. Lewis, 50 cents.....
 Westport—Morris Ketchum, \$30, to constitute Rev. Zechariah Davenport, of Westport, a life member of the American Colonization Society; Dan'l Nash, \$7.50; J. Lawrence, Oren Taylor, each \$5; E. H. Nash, \$4; Z. Sanford, \$3; Capt. Waite, R. G. L. De Peyster, each \$2; D. Nash, \$1.50; to constitute the Rev. Wm. H. Fributie, rector of Christ's Church, a life member of the Am. Col. Soc.; E. Swift, esq., \$5; S. Moulton, jr., J. Smibert, each \$3; W. H. Jesup, F. Sherwood, F. Patchen, each \$2; H. Sherwood, J. N. Betts, N. Hill, each \$1; Thos. Hill, J. W. Scribner, each 50 cents; Mrs. Jesup, \$2; in part to constitute the Rev. Henry Benedict a life member of the Am. Col. Soc..
 Ansonia—J. H. Bartholomew, \$2; L. H. Carter, \$1.....
 Humphreysville—J. W. De Forest, \$10; J. F. De Forest, \$3; H. S. Mygatt, \$2; A. J. Steele, W. Kenney, S. Kenney, A. Hull, each \$1; H. Upson, J. Durand, each 50 cents.....
 West Hartford—Sam'l Whitman
 Kensington—Collection in Rev. Royal Robbins' Church,.....

83 00

3 00

20 00

1 00

7 10

By Rev. J. Morris Pease:—
South Norwalk—Second Cong.
 Church, by Rev. Mr. Haight,
 \$4; Meth. Epis. Church, by
 Rev. S. W. King, \$10..... 14 00
 185 60

NEW YORK.
New York City—Hickson W.
 Field, esq., to constitute him-
 self a life member of the Am.
 Col. Society..... 30 00
Troy—By Rev. J. Morris Pease,
 North 2d street Meth. Epis.
 Church..... 13 00
 43 00

DELAWARE.
 By Rev. J. N. Danforth:—
Wilmington—G. G. L., \$10; Dr.
 L. P. B., \$10; G. W. B., \$5;
 J. A., \$5; G. W. S., \$5; S. B.,
 \$3; Cash, Cash, Cash, Cash,
 Cash, each \$1..... 43 00
New Castle—J. B. S., \$5; Cash,
 \$2; L. J., \$5; W. J., \$3..... 15 00
 58 00

DISTRICT OF COLUMBIA.
Washington City—From “A
 Friend to Colonization,” thro'
 Messrs. Corcoran and Riggs.. 400 00

VIRGINIA.
Philadelphia—Contribution from
 the Congregation of the Forks
 of Wheeling, by Rev. James
 Harvey..... 25 00
University of Virginia—From a
 “Friend in Virginia.”..... 20 00
Lynchburg—A. B. Rucker, esq.,.. 4 00
 49 00

ILLINOIS.
Walnut Grove—Contribution by
 the Walnut Grove, Woodford
 county, Col. Soc., by R. M.
 Clark, esq., Treasurer..... 23 00
 Total Contributions..... \$1,049 35

FOR REPOSITORY.
 By Capt. George Barker:—
NEW HAMPSHIRE.—*Concord*—
 Abiel Walker, to Dec. '56, \$4;
 Gen'l R. Davis, to Dec., '52,
 \$1; Hon. Samuel Morrell, for
 1852, \$1. *Manchester*—Charles
 Richardson, Dan'l Clark, each
 \$1, for 1852..... 8 00
VERMONT.—By Capt. Geo. Bar-

ker:—*Burlington*—A. S. Dewey,
 to Oct., 1852, \$1. *Montpelier*
 —Hon. Samuel Prentiss, Dea.
 Storrs, J. Spalding, M. D., S.
 Goss, F. F. Merrill, each \$1,
 to 1st Sept., 1852; H. H. Reed,
 \$2, to 1st Sept., 1853. *East*
Brookfield—John Herrick, 2d.,
 Nathaniel Wheatley, David
 Bigelow, each \$1, to 1st Sept.,
 1852. *Brookfield*—John Bigel-
 low, Jerah Edson, Mrs. H.
 Wild and Miss L. Abbott,
 Capt. R. Peck, J. W. French,
 each \$1, to Sept., 1852; Capt.
 A. Edson, to Sept., '54, \$3;
 Dea. A. Bigelow, E. Ellis, esq.,
 Simon Cotten, each \$2, to
 Sept., '53. *South Royalton*—
 Lyman Benson, to Sept., '53,
 \$1. *Royalton*—Elisha Weld,
 to Jan. 1852, \$7.50; Dea. Jona.
 Kenney, E. P. Nevins, each
 50 cents, to March, '52; Dea.
 S. Joiner, to July, 1852, \$1.
Sharon—Chester Baxter, to
 Sept., '56, \$5; Hon. Wm.
 Steele, D. Z. Steele, each \$2,
 to Sept., '53; Joseph Keith,
 \$1, to Sept., '52. *Hartford*—
 Allen Hazen, to Dec., '52, \$1;
 Nathan Gillett, James Sawyer,
 George Lyman, M. French,
 John Strong, each \$1, to Sept.,
 1852. *West Hartford*—Lucius
 Hazen, to Sept., 1852, \$1.... 52 50
MASSACHUSETTS.—By Rev. J.
 N. Danforth:—*Springfield*—A.
 Huntington, to January, 1852,
 \$2; E. Hayes, for 1851, \$1;
 Henry Brewer on account, \$1
MARYLAND.—*Baltimore*—Thos.
 A. Pinckney, for 1851..... 1 00
VIRGINIA.—*Horse Pasture*—Wm.
 F. Mills, to August, 1852, \$1.
Hampstead—Mrs. Lucy F.
 Hooe, for 1851, \$1. *Lynch-
 burg*—Washington Copeland,
 to June, '52, \$1..... 3 00
GEORGIA.—*Savannah*—Rev. Jno.
 Cox, to March, 1852, \$1; An-
 thony Sherman, to May, '52,
 \$2..... 3 00
ILLINOIS.—*Washington*—H. J.
 Clark, to July, 1851..... 1 00
 Total Repository..... 72 50
 Total Contributions..... 1,049 35

Aggregate Amount..... \$1,121 85